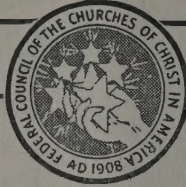




Federal Council BULLETIN

Vol. XVIII, No. 8



October, 1935

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INTERNATIONAL COMMITTEE OF INTERNATIONAL MISSIONARY COUNCIL
Northfield, Mass.....September 27-October 6

CONFERENCE ON TRAINING OF THE MINISTRY IN THE YOUNGER CHURCHES
Newark, N. J.....October 7-8

COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF N. A.
New York, N. Y.....October 9

CONFERENCE ON MISSIONS IN PORTUGUESE AREAS
New York, N. Y.....October 10

LUTHERAN WORLD CONVENTION
Paris, France.....October 13-20

INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST
San Antonio, Texas.....October 15-20

AMERICAN MISSION TO LEPERS
Annual Meeting, New York, N. Y. October 16, 17

FIVE YEARS' MEETING OF THE FRIENDS
Richmond, Ind.....October 22

CONFERENCE ON STUDIES IN PREPARATION FOR OXFORD, 1937, CONFERENCE ON CHURCH AND STATE
New York, N. Y.....October 25-26

FEDERAL COUNCIL'S DEPARTMENT OF INTERNATIONAL JUSTICE AND GOOD WILL AND AMERICAN SECTION OF LIFE AND WORK
New York, N. Y.....November 7

FEDERAL COUNCIL'S EXECUTIVE COMMITTEE
New York, N. Y.....November 22

FEDERAL COUNCIL'S FIELD DEPARTMENT
New York, N. Y.....December 11

STUDENT VOLUNTEER CONVENTION
Indianapolis, Ind., December 28, 1935-January 1, 1936

CONFERENCE WITH DR. KAGAWA ON THE RELATION OF THE CHURCHES TO THE COOPERATIVE MOVEMENT
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Washington, D. C.....January 15-17, 1936

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Oslo, Norway.....July 6-12, 1936

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Federal Council Bulletin

Issued Monthly, except July and August, by The Federal Council of the Churches of Christ in America

Publication Office, Editorial and Executive Offices,
Utica, N. Y. 105 East 22nd St., New York City.

Subscription Price, One Dollar a Year

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Published monthly, except July and August, by The Federal Council of the Churches of Christ in America. Publication office, 100 Liberty Street, Utica, N. Y. Editorial and executive offices, 105 East 22nd St., New York. Entered as second class matter at the Post Office at Utica, N. Y., September 14, 1935, under the Act of March 3rd, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized July 3, 1918.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Coöperation and Interchurch Activities

Issued Monthly, except July and August, by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Publication Office: Utica, N. Y.

Editorial and Executive Offices: 105 East 22nd Street, New York City.

Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."

VOL. XVIII, No. 8

OCTOBER, 1935

THE EDITORIAL OUTLOOK

A Prayer

As I tune in to that mysterious power
That brings me strains of music passing sweet,
That force that also strangely heals my pain,
And when I tap it, gives me light and heat,
So may my spirit be attuned to Thee,
Source of all heavenly light and power divine,
And draw into my frail and fainting heart
The wondrous power so freely poured from
Thine.

MARY SHAW PAGE.
(Reprinted from *Advance*.)

The Present Strategy of Christian Advance

There was a time—and not long ago—when there was a great body of Christian conviction and passion, but too meagre recognition of the social tasks to which spiritual resources should be harnessed. Today the situation is reversed. We see clearly great causes of human welfare to be served but lack the religious faith and energy which are essential to high achievement.

There was a time—and not long ago—when it was generally assumed that Christianity is necessary for the highest morality and character. Faith in God was regarded as the foundation of "the good life." Today the situation is radically different. A point of view prevails (commonly described as secularism) which denies the very thing that was formerly taken for granted. It is now widely held, most obviously in Russia but also in our own country as well, that the best social living has no connection with religious belief.

In this new situation, the whole strategy of the Christian Church is altered. The point of primary emphasis has shifted. Once it was of crucial importance to arouse Christians to action. That need still remains, but the thing of most

crucial importance today is to *rebuild the foundations of Christian faith.*

This consideration gives impressive significance to the movement for spiritual awakening which is being launched by the Federal Council of Churches under the general title of the "National Preaching Mission," about which a full announcement will soon be made. It is to be a united effort to bring about a revival of religion—in the deepest sense of the term. It is to be directed to restoring faith in God, as revealed in Jesus Christ, to its true place of primacy. It proceeds upon the belief that until there is a fresh grasp of the Christian understanding of life and a rebirth of basic Christian conviction, we cannot hope for any great triumph of any Christian cause.

The Timeless and the Timely in the Church's Function

IF we are to overcome the unfortunate tendency to put an exclusive emphasis on the significance of the Gospel *either* for the individual *or* for society, we must come to a fuller recognition of the two-fold nature of our human needs. We must discern more clearly that there are personal needs which are timeless and also social needs which arise out of the special conditions of a given time—and that the Church must be concerned with both.

For generations the fact that man's life is conditioned by the particular social environment in which his lot is cast was almost overlooked. The Church of those days could feel that it was fulfilling its whole mission if it brought a new vision of the ultimate meaning of life to men in squalid slums, even though it gave no thought to transforming the slums into habitations fit for spiritual beings. As a result, we have witnessed the rise of the "social gospel"—sorely needed in

order to supply a truer perspective than that of a one-sided individualism.

But the "social gospel" has sometimes gone to the other extreme and overlooked the fact that there are basic aspects of life which remain the same through all the changes of social environment. The Church has been in danger of forgetting that there is a side of man's nature which requires more than even the most perfect physical housing for its home. As a result, we have witnessed the rise of the absolutist theology which is today characteristic of Continental Europe and is especially associated with the name of Karl Barth—sorely needed to give a deeper insight than a one-sided preoccupation with the material conditions of life could provide.

Those who are insistent—rightly so—on relating the Christian Gospel more effectively to the social problems of the present hour need to be reminded that there are human needs which are perennial and changeless in the midst of all the variations of the social scene. Even if Christian social passion brought about an economic order in which every man had income adequate for his material needs, was released from demoralizing conditions of labor, found his place in a coöperative industrial life and had sufficient leisure for the cultivation of personality, think of the questions that would be still unsolved! Still we would have to face the enigma of pain and suffering and bereavement. Still we must know how to meet the disloyalty of friends, the faithlessness of lovers, the ingratitude of those whom we serve. Still we would confront the temptations to sensual indulgence and to sloth. Still we would stand in the presence of the final mystery of death. In a word, we would still cry out to know whether human life has any spiritual meaning and destiny, whether man in the last analysis is only a slightly refined animal or whether he is a child of God. It will always be at the peril of failure at the central point if the Church forgets Professor Whitehead's word that "religion is the vision of something which stands beyond, behind and within the passing flux of immediate things."

And those who are insistent—rightly so—on preserving the Christian convictions that are timeless need to remember that, if those convictions are to keep their hold on the men of our time, they must demonstrate their relevance for the immediate social situation in which we now live. Unless our Christian faith can shed light on the darkness of our contemporary civilization, unless we can help man see the validity of that faith in relation to the social problems with which our generation is agonizing, it will not ap-

pear to men to be the power of God unto salvation in our day.

The sum of the matter is that there are human needs which are timeless, deeper than the ebb and flow of social circumstance, and there are also human needs which are determined by the particular historical setting of our own time. The task of the Church would be simpler if it could confine itself to one set of needs and ignore the other—if it could deal with either the timeless or the timely instead of with both. But to do so would be to make a fatal over-simplification and also to be untrue to the full-orbed character of the Christian Gospel. To minister to unchanging needs and yet to deal with changing social conditions creates a difficult tension which one would gladly avoid if he could, but it is only through the recognition and the maintenance of the tension that the Church can fulfill its mission.

How Christians May Show Sympathy for Jews

The fate of the Jews in Germany, so far from being softened with the passing of time, is growing more and more tragic. The prospect is that the medieval ghetto will be virtually re-established in twentieth-century Germany. The world needs to be awakened to this fact.

One suggestion has been made which merits serious attention. It is the proposal that the Olympic Games, scheduled to be held in Berlin next year, should be transferred elsewhere, or that Americans should decline to participate.

The hope that such a protest might have some effect is sustained by a bit of recent history, too little known in this country. When the special representative of Germany went to London last spring in the interest of negotiating the naval pact with England, he found that a public statement by the Bishop of Chichester, Chairman of the Administrative Committee of the Universal Christian Council, had just appeared, declaring that the English people could not respect the German government so long as it held pastors and priests in prison for being true to their conscientious convictions. Apparently it was this statement of the Bishop of Chichester, coming at exactly the psychological moment, that brought about the release of all the pastors who were then in prison. At least it is a fact that they were promptly—and unexpectedly—released.

Within its own immediate field of responsibility, American Protestantism can make its best contribution to a new freedom in Germany by

sustained support of the pastors of the Confessional Synod in their courageous stand against coercion by the State. It is still true that the Church—Protestant and Catholic alike—is the one institution in Germany that has challenged the absolutism of a totalitarian state. It is still true that on the outcome of that struggle the whole issue of future freedom for any group in Germany may hang.

An opportunity is also presented for Christians to do something effective for the exiles from Germany. The Jewish forces of the world are carrying on a strenuous campaign of assistance to their fellow-believers who have been forced to leave Germany. Most Christians, however, do not realize that a substantial percentage of the refugees are non-Jews. At least five or six thousand are non-Aryan Christians, *i. e.*, Christians of Jewish origin through one of their parents or grandparents. The American Christian Committee on Refugees from Germany, with S. Parkes Cadman as Chairman and Frank Ritchie as Director, has been organized to help them. It merits generous support.

Real Unity in Religious Press!

Gratifying evidence of the vital spirit of unity in American Christianity, in spite of its divisions in organization, is found in the rallying of the religious press to the support of *The Churchman* in a critical issue. On June 18 a legal verdict of \$10,200 was awarded to Gabriel L. Hess, general attorney for the Motion Pictures Producers and Distributors of America, Inc., against *The Churchman* in a libel suit growing out of its courageous campaign for better motion pictures. *The Churchman*, relying on an article which had appeared in a trade journal of independent exhibitors, had inadvertently made an erroneous statement to the effect that Mr. Hess had been indicted for violating the trade laws of Ontario. *The Churchman* had promptly made a correction as soon as the error was brought to its attention. Nevertheless, Mr. Hess insisted on legal action and the Supreme Court assessed punitive damages against *The Churchman*. No sooner were the facts known than the religious press of the nation recognized *The Churchman's* problem as their problem also and rushed to its defense. They could not tolerate the prospect of *The Churchman's* being forced to the wall as the price of its fearless leadership in a struggle in which they, too, had been active participants.

Those who followed with keen approval the Federal Council's effort for better films in con-

nection with the Legion of Decency movement have special reason to be grateful to *The Churchman*, which was carrying on a valiant fight long before the Legion was launched. They now have an opportunity to show their appreciation. We understand that contributions are still needed to bring *The Churchman's* Defense Fund up to the full amount of \$10,200. Checks may be sent to Burton F. White, Treasurer, 19 East 47th Street, New York.

What appeared to be a misfortune to *The Churchman* has proved to be a blessing in disguise. It emerges from the fray with a greatly enhanced reputation and a wider circle of friends. The religious press at large has given glorious evidence of its vitality, its freedom, and its unity. Our guess is that the only loser has been the motion picture attorney, who, we suspect, will hardly feel that \$10,200 in his pocketbook compensates for loss of esteem among a host of readers of the religious press.

Neutrality Is Not Isolation

THE churches of America—if we understand them at all—strongly support the neutrality legislation which was enacted in late August. It is in line, as far as it goes, with the point of view unanimously expressed by the Federal Council's Executive Committee at its meeting in Chicago in June, which urged that an embargo be extended to war materials, loans and credits to all nations resorting to war, and that nationals of the United States doing business with nations at war do so at their own risk.

The churches, in supporting neutrality, are not to be understood as endorsing an isolationist policy. The Federal Council's recent statement clearly recorded its belief "that the peace of the United States and of the world can best be secured through policies of international coöperation."

There is nothing in the Neutrality Act to prevent coöperation by the United States with the World Court, nothing to prevent increased collaboration with the League of Nations, nothing to prevent the United States from invoking the Kellogg-Briand Pact in the interest of peace.

No, neutrality does not mean isolation. On the other hand, no amount of neutrality legislation can or will secure the United States against terrific repercussions from a war between two or more major powers. The world is too small for that. In a broad sense, if the United States desires to remain at peace, the world must be at peace.

Christians of the World Plan United Front

FOUR great international Christian conferences were held in Europe during the past summer, to all of which the churches of the Federal Council are related and in which all Christians of a world outlook have a deep concern. The major tasks envisaged were those of world-wide Christian unity, world peace and world-wide coöperation in meeting practical problems of Christian life and work. The organizations under whose auspices the conferences were held were the Continuation Committee of the World Conference on Faith and Order, the World Alliance for International Friendship through the Churches, the Universal Christian Council and the Central Bureau for Inter-Church Aid.

"FAITH AND ORDER"

One of the important decisions of the summer was that taken by the Continuation Committee of the World Conference on Faith and Order, at Hindsgaul, Denmark, which resolved to hold its 1937 meeting in the British Isles and thus to bring the conference on church union into close connection with that on practical Christian coöperation, planned by the Universal Christian Council for Oxford in the same year. "Faith and Order" will meet August 3-18, 1937, in Edinburgh, where the world's missionary conference, the first of the great modern ecumenical gatherings, was held just a quarter of a century ago. The Archbishop of York hails this decision as renewing associations with the "mother conference" of 1910. He recalls, as many may not, that it was the Edinburgh experience of that year which led Bishop Brent to urge upon his church the calling of the Faith and Order Conference which met in Lausanne in 1927.

The 1937 Conference, it was decided, will begin with a statement of "The Church's Witness in the World Today" and will be invited to close with an "Affirmation of Union in Allegiance to Our Lord." Thus it is hoped to relate the program to the realities of the world situation and to keep theological discussion in touch with spiritual experience—which theology must reflect if it is to live. The four major subjects of study are: "The Grace of Our Lord Jesus Christ," "The Church of Christ and the Word of God," "The Ministry and the Sacraments" and "The Church's Unity in Life and Worship."

"LIFE AND WORK"

The previously announced plan for a World Conference on Christian Life and Work, in 1937, centering around the problem of Church and State, was greatly advanced at the meeting of the Executive Committee of the Universal Christian Council in Chamby, Switzerland. Opening the sessions, the Orthodox Archbishop Germanos of Thyateira, President of the Council, sounded an appeal to the churches of the world for an effective unity against

the attacks of secularism in all lands. Oxford University, England, was confirmed as the place of meeting for the Conference and the date fixed for July 13-25, 1937. The three main subjects of study will be "The Church," "The Community" and "The State." Three other studies will consider "The Church and International Relations," "The Church and Economics," and "The Church and Education." Three studies of a more theological character will furnish needed foundations. Two of these deal with "The Christian Understanding of Man" and "The Kingdom of God and History." The third deals with the Church in its relation to what the German theologians call "the orders," *i. e.*, the institutions of the "natural" or "secular" world. Delegations of the churches will be limited to 300. Of this number, 40 will be from the Eastern Orthodox Churches, 35 from the Orient, 90 from the Continent, 50 from the British Isles and 85 from North America. In addition there will be 100 chosen for their special competence in the matters under consideration.

The situation in the German churches, which has grown steadily more ominous, was the subject of much discussion, both on the floor of the conference and in the informal groups. Profound regret was expressed that representatives of the Confessional Church did not find it possible to be present. The extreme concern of the Council for the whole Church in Germany found expression in the resolution which recorded the determination to employ every possible Christian means of supporting those in Germany who are increasingly threatened by the dominance of an aggressive paganism, possessing every instrument of political, police and propagandist power.

Faced with an appeal from various bodies on behalf of the Christian refugees from Germany, who constitute some twenty percent of the total number of German refugees, the Council moved to strengthen the appeal of the High Commissioner for Refugees, James G. McDonald, and of the Central Bureau for Inter-Church Aid, which is caring for many refugees, particularly pastors and Christian workers.

WORLD PEACE

In an atmosphere of political uncertainty, the World Alliance met at Chamby, with representatives from thirty countries, and turned its attention to the most burning international questions. Lord Dickinson of Paiswick, who has been President for several years, was made Honorary President; Bishop Ammundsen of Denmark was chosen President and Dr. William P. Merrill, pastor of the Brick Presbyterian Church in New York, was elected Vice-President. Bishop Irenaeus of Novi-Sad, Jugoslavia, was made Chairman of the Management

Committee. Rev. H. L. Henriod, who also serves as executive of the Universal Christian Council, was re-elected General Secretary.

The creation of a permanent Minorities Commission, under the League of Nations, was recommended. An appeal was made to the League for more effective assistance to refugees from Germany. Careful research and world-wide investigation was planned on the Church and international relations, in preparation for the world conference at Oxford in 1937. It was proposed that in all countries where compulsory military service prevails the churches should request their respective governments to permit civil service as an alternative in the case of those who cannot conscientiously serve in a military capacity. A very carefully prepared message to the churches was issued, which included an affirmation, as against the totalitarian claims of the State, that "right is above the State, not the State above right." A vigorous stand was taken against resort to war in the Ethiopian dispute. Something of a sensation was caused when it became known that one distinguished Italian representative to the conference, Dr. Cesare Gay, had been summoned to Rome, along with other leaders of the Protestant churches, by Il Duce, who desired to know the reason for the refusal of the Protestant churches in Italy to pass resolutions endorsing his policies toward Ethiopia.

INTER-CHURCH AID

Representatives of the churches of many lands met in Vienna for the sessions of the Central Bureau for Inter-Church Aid, August 31-September 3, enjoying there the hospitality of the Consistory of the Lutheran Churches. Attention was directed to the current situation among the churches in continental countries, particularly those which are suffering from discrimination, financial collapse or state opposition. The disturbed conditions in Austria have created particular difficulty for the non-Roman churches, which are in the minority, constituting about one-fifth of the population. Membership in these churches has greatly increased in recent years, to such an extent that the present staff and equipment are quite inadequate. While political factors have played a part in this movement, there are genuine evidences of spiritual revival as well. Curiously enough, the Roman Catholic Church, which, in fighting for its own independence in Germany, feels its common interest with the Protestants, is in Austria apparently unconcerned about the oppression of Protestants by the State, which it completely controls. The Bureau sent a deputation to call upon the heads of the Austrian State to acquaint them with the concern of the Protestant world over the disabilities of their Austrian brethren. The Central Bureau also studied fully the status of the churches in Roumania, Poland, Czechoslovakia, Jugoslavia, Greece, Spain and Russia.

In past years the Bureau has served as a central clearing-house for all Protestant and much Eastern Orthodox relief work for the benefit of oppressed Christians in

Russia. Their continued martyrdom was revealed again to the delegates through confidential reports. The possibility of sending a deputation of distinguished churchmen to Moscow to intercede for them was discussed. Decision with respect to the plan was left with the executives.

Dr. Alfred Jorgenson, of Copenhagen, Denmark, was re-elected Chairman of the Bureau and Dr. Adolf Keller, for thirteen years Director, was unanimously re-elected to that office.

The fact that such coöperative efforts, widely representative of the churches throughout the world, are in process is one of the few encouraging signs upon a darkened horizon, where flashes of lightning herald impending storms which may mean ruin to the churches if they do not avail themselves of the strength which may be theirs through unity.

HENRY SMITH LEIPER.

Facing the Ethiopian Crisis

The crisis in Ethiopia has given new significance to the Federal Council's Committee on African Welfare, which has been very active during recent weeks in interpreting the crucial issues to the Christian public. Fortunately, the Committee had secured Rev. Emory Ross, for many years a missionary in Africa, as its part-time secretary earlier in the year. Mr. Ross is also serving under the Congo Committee. An article from his pen in *The Survey Graphic* in August has received wide attention as one of the most informing interpretations of Ethiopia that has yet appeared.

Under the leadership of Mr. Ross, with the help of Dr. George E. Haynes, Executive Secretary of the Federal Council's Department of Race Relations, an "American Committee on the Ethiopian Crisis," with offices at 8 West 40th Street, New York, was organized as an independent body, made up of Protestant, Catholic and Jewish leaders, who desired to unite in maintaining peace and in aiding Ethiopia by peaceful means to maintain her historic sovereignty.

The Committee made an appeal to all ministers, Catholic and Jewish as well as Protestant, for prayers for the preservation of peace in the services of worship on September 21 and 22. Commenting upon this call, Mr. Ross said:

"The response to this appeal for earnest prayer for justice and peace will help our nation reaffirm its stand and will invoke Divine aid in the effort to secure our world against the horrors and chaos threatened and against a terrible injustice to a land that has a certain right to call itself the oldest Christian nation.

"Everywhere those peoples whose countries have in past years been carved up between the great powers are watching the Christian nations and asking if they can prevent this latest effort to use brutal force to seize the territory of a weaker people."

United Peace Program for Armistice Sunday

THE churches will unitedly observe Armistice Sunday, November 10, emphasizing afresh the concern of the Christian Gospel in the attainment of a warless world. Church leaders are also being invited to make the Armistice period a time for special study of the neutrality policies initiated by the United States.

In its Armistice message to the churches the Federal Council's Department of International Justice and Goodwill urges that neutrality should not be construed as isolation. "Neutrality legislation is not interpreted by the churches as an isolationist policy," says the Federal Council's Armistice publication. "On the contrary, the churches believe that such legislation will conduce toward a more effective coöperation by the United States with the other nations for the prevention of war." Neutrality is interpreted as reflecting the almost unanimous desire of the people of the United States to keep out of other nations' wars. It is held that neutrality, in

a moral sense, is altogether consistent with American coöperation with other nations for the maintenance of peace.

The Federal Council gives a prominent place in this year's Armistice pamphlet to an analysis of the world crisis, with particular reference to the Italo-Ethiopian situation and to the threat to peace resulting from the present-day race in armaments. Consideration is also given to the legislation which provides for the establishment of a National Munitions Control Board.

Pastors and church leaders will find in the Armistice pamphlet many helpful suggestions, both as to program and as to literature, for the observance of Armistice Week. Orders for this pamphlet, which bears the title, "The Churches and the World Crisis," may be sent to the Federal Council, 105 East 22nd Street, New York, at five cents for a single copy, \$2.00 for 100 copies, \$8.00 for 1,000 copies.

Ninety-Two Stations Broadcast Programs

THE impressive extent of the ministry of religious radio to the nation as a whole is indicated by a report made at the end of the summer season by the National Broadcasting Company, showing the stations which have coöperated in the programs sponsored by the Federal Council of Churches. Out of the 97 major stations which are owned or leased by the National Broadcasting Company or affiliated with it, no fewer than 92 have participated in carrying the religious broadcasts. These stations extend from Portland, Me., to Los Angeles, Calif., and from Seattle, Wash., to Miami, Fla., providing a complete coverage of the entire nation and thereby reaching millions of people who are in isolated areas or for other reasons are out of touch with the regular ministry of the church.

During the period covered by this report, extending from October, 1934, to August, 1935, the Sunday morning period at 10:00 was broadcast by 53 stations; the early Sunday afternoon period at 1:30 by 55 stations; the vesper period at 3:30 P. M. by 58 stations; the Saturday evening period at 6:45 by 53 stations; the Wednesday morning program at 11:30 A. M. by 23 stations; the Midweek Hymn Sing on Tuesday evening at 6:15 by 52 stations; Morning Devotions every week day at 8:00 A. M. by 38 stations.

During the summer Dr. Charles L. Goodell has been the minister of "Sabbath Reveries," Dr. Ralph W. Sockman has conducted the "Sunday Forum," Dr. Paul E. Scherer has led the "National Vespers" and Dr. Frederick K. Stamm has been the speaker on "Highlights of the

Bible." The Saturday evening program on "The Art of Living" has had Dr. Norman Vincent Peale as its speaker, and Dr. William Thompson Hanzsche has carried on the Wednesday morning program entitled "The Trail-Finder." Dr. Peale, who is pastor of the Marble Collegiate Church (Reformed) in New York, and Dr. Hanzsche, who is minister of the Prospect Street Church (Presbyterian), Trenton, N. J., have been sponsored by the Federal Council for the first time.

The fall schedule goes into effect on October 13. The program of radio broadcasts planned by the Federal Council's Department of Religious Radio, under the direction of Frank C. Goodman, is as follows:

Morning Devotions, daily except Sunday, 8:00 A. M. to 8:15 A. M.

Radio Pulpit, Sunday, 10:00 A. M. to 10:30 A. M. Dr. S. Parkes Cadman.

National Youth Conference, Sunday, 1:30 P. M. to 2:00 P. M. Dr. Daniel A. Poling (opening Nov. 3. Until then, Harry N. Holmes).

National Vespers, Sunday, 4:00 P. M. to 4:30 P. M. Dr. Harry Emerson Fosdick.

Religion in the News, Saturday, 6:45 P. M. to 7:00 P. M. Dr. Walter W. Van Kirk.

Homespun, Wednesday, 11:30 A. M. to 11:45 A. M. Dr. William Hiram Foulkes.

Midweek Hymn Sing, Tuesday, 6:15 P. M. to 6:30 P. M., under the direction of Arthur Billings Hunt.

The time as announced in each case is Eastern Standard Time.

Four Hundredth Anniversary of English Bible

IN commemoration of Four Hundred Years of the English Bible (1535-1935) a series of monographs interpreting the significance of the Bible for human life has been issued, which promises to be of great interest to ministers and other religious leaders. The literature issued by the National Commemoration Committee includes the following:

- A Ready Reference History of the English Bible. 15 cents.
- The Influence of the English Bible on the English Language and on English and American Literature. 15 cents.
- The English Bible and the Life and Ideals of the English Speaking Peoples. 15 cents.
- The English Bible and British and American Art. 15 cents.
- What the Bible Can Do for Us Today. 10 cents.

A pageant-drama entitled "The Power of the Word" has been written by Elliot Field for special use in connection with commemoration services, and is offered at 10 cents a copy.

Small leaflets for widespread distribution among church members have also been issued. One of these is entitled, "Out of Pages of Power," the other, "Worthwhile Ways of Reading the Bible." Each of these can be had in quantities of 500 for \$1.00. A pamphlet on

"The Promotion of the Use of the Bible in the Parish," and a leaflet of "Commemoration Suggestions for Church Schools and Young People's Societies" may be had free on request.

Orders for these materials may be sent to the American Bible Society, Box 36, Station D, New York, or to the regional offices of the Society.

The special occasion which is being commemorated in the present observance is the appearance of the first printed English Bible—the translation of Myles Coverdale, four hundred years ago. The materials which have been issued will be found of high value in educating people to a deeper appreciation of the permanent significance of the Bible and its unique contribution to the spiritual life both of the individual and of society.

The commemoration observance will be initiated by a nation-wide radio broadcast at four o'clock (Eastern Standard Time), in the planning of which Frank C. Goodman, Executive Secretary of the Federal Council's Department of Religious Radio, is giving his invaluable coöperation.

Churches of World Plead for Peace

THE churches of the world are doing some plain speaking in the face of the ominous drift toward war.

The Executive Committee of the Universal Christian Council, at its meeting in Switzerland in late August, deeply moved by the threatened war between Italy and Ethiopia, appealed "to the whole of Christendom to unite in prayer and in declaring that such a war, undertaken without recourse to arbitration or other means of peaceful settlement, is an intolerable wrong to mankind and a sin against the law of Christ."

The Pope, on August 27th, characterized wars of conquest as "something indescribably bad and horrible," and held that "the right of defense has limits of moderation which must be observed in order that the defense may not be guilty." The position of the Roman Catholic Church in Italy gives significance to this utterance.

The World Alliance for International Friendship Through the Churches affirmed the conviction that "any nation which breaks its plighted word not to use other than pacific means for settling international disputes will stand condemned not only by the moral judgment of human society but by the teaching and spirit of Jesus Christ." The Alliance also declared that "wherever a state makes claims which the Christian conscience feels to be against divine law, Christians must refuse to follow or to coöperate." The Alliance appealed for "a new foundation" for peace "through a firm determination to banish war by promoting arbitration and general disarm-

ament, by engendering respect for treaties, and by strengthening and making more effective the League of Nations."

The World Convention of Churches of Christ, held in Leicester, England, in August, expressed its sincere hope "that the peace of the world will not be ruptured by war between Italy and Abyssinia." The growing militarism evidenced in new naval, army and aircraft races was deplored and the conviction was recorded that "the inevitable end of such armament races is war."

The Archbishop of Canterbury and the Archbishop of Upsala, Primate of Sweden, recently dispatched a strongly worded telegram to the Secretary-General of the League of Nations "to prevent the outbreak of a war between two members of the League, which would shock the conscience of the world."

In Australia, the General Conference of the Methodist Episcopal Church declared that "war is contrary to the spirit, teaching and purpose of the Christian conscience, enlightened as it is with the Spirit of Christ." They also declared their "repudiation of war, of the manufacture of armaments, of exploitation of weaker nations, of secret treaties which involve the honor of the nations without the consent of the people, and of a narrow nationalism which refuses to recognize other members of the human family."

These are but a few of the church actions taken during recent weeks which reflect a growing awareness of the incompatibility between war and the Christian Gospel.

Reformation Day, October 31

Once again, Reformation Day will be observed with heavy hearts and downcast spirits on the part of thousands who are anxiously watching the developments in the church struggle in Germany, the homeland of the Reformation, and also among minority groups in Europe.

In view of the critical stage which the conflict between Church and State has reached in Germany, and the distress which has been caused to pastors who have had the courage to "speak out" in defence of their faith and the freedom of the Church,—in particular those who have had to leave the country,—the Central Bureau for Relief of the Evangelical Churches of Europe is concentrating its annual Reformation Day appeal on a special plea for aid to the exiled pastors and the families of those imprisoned or dismissed from their parishes. So much verbal indignation has been expended on behalf of the Confessional Synod in Germany that it is hoped there will be a determined effort on the part of our Christian public to render material aid to those who are in trouble because of their loyalty to their Christian convictions.

Reformation Sunday may be observed either on October 27th or November 3rd, or a mid-week observance may be arranged for. Information and literature may be obtained from the Central Bureau for Relief, 287 Fourth Avenue, New York.

Australia Deeply Impressed by Dr. Holt

Many reports which come from Australia make it clear that the visit of Dr. Ivan Lee Holt, in the joint capacity of President of the Federal Council of Churches and of fraternal messenger from Southern Methodism, earlier in the year, made a deep impression and has been an important contribution to a closer unity between the churches of the two continents. Through the courtesy of Mr. Harold L. Hawkins, the BULLETIN is able to share with its readers a few of the comments made in the religious press of Australia:

"Although Dr. Holt was able to stay only two weeks in the Commonwealth he fulfilled an itinerary which represented much more than many would have accomplished in two months. One of the most important engagements was to deliver the Bevan Lectures at Parkin College, Adelaide, South Australia. Dr. Holt was the first American to fill this important post and he did it with great ability and to the delight of all."

"The Australian Christian Commonwealth, writing of the visits of Dr. Kagawa and Dr. Ivan Lee Holt,

says: 'These two men, by their outstanding personalities, their deeply spiritual message, and their breadth of outlook, won more than a mere interest from the students'."

"Dr. Holt has left behind him in this Commonwealth many fine impressions. He was more than a visitor from America—he was an Ambassador—and did much to dispel many of the false impressions which have been created in this country concerning America. We would have his own people know how deeply we are in their debt for sparing him from his own important labors."

Federal Council Considers Orient

At the fall meeting of the Federal Council's Executive Committee, held on September 27, special attention was given to the policies which the American churches should follow in relations with the Orient. W. W. Lockwood, Secretary of the Shanghai Y.M.C.A., and Dr. A. Ebisawa, Executive Secretary of the National Christian Council of Japan, were present to interpret the point of view of thoughtful Christians in the Far East and to suggest ways of deepening the fellowship between Christians of the West and of the Far East. Dr. Ivan Lee Holt, President of the Federal Council, who made an extended visit to the Orient early this year, presided and led the discussion.

In the evening a dinner in Dr. Holt's honor was held at the Riverside Church, New York. His address on that occasion dealt with "American Christianity and the Orient." He pictured vividly the tensions which are making for conflict, and made an impassioned appeal to the Christians of America and of the Far East to strive unitedly for better understanding and coöperation.

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Disciples of Christ Hold World Convention

On August 7-12 in Leicester, England, 2500 delegates from many parts of the world came together for the Second World Convention of the Disciples of Christ. Dr. Jesse M. Bader, Secretary of the Federal Council's Department of Evangelism, is president.

There were 550 delegates from America. Of this number 440 sailed together from New York as an organized party on the *Britannic*. The steamship lines have stated that this was the largest organized party going from America this year.

Among the speakers of prominence appearing on the program, was Dr. William R. Matthews, Dean of St. Paul's Cathedral, London, who spoke to the Convention and over the radio on "Christian Unity." On the opening night there was a Pageant of Flags when the flags of the nations were presented and massed about the Christian Flag.

It was a serious convention. With the Continent of Europe possessing every possibility of volcanic disturbance, there was a soberness about the convention's deliberations which is born only of a feeling of urgency and impending crisis. The convention took high ground in a series of resolutions, notably on the subject of peace, as reported elsewhere in the BULLETIN. Other resolutions had to do with race relations, Italy and Abyssinia, liquor and drugs, gambling, the economic situation, freedom of conscience, evangelism and education, and Christian unity.

Congregational-Christian Peace Plebiscite

The churches of the Congregational-Christian communion will bring their national peace plebiscite to a focus on Armistice Sunday. The members and friends of these churches will be asked to state their position on the following propositions: I believe as a Christian I should bear arms in or otherwise support (a) any war which the United States Government may declare, (b) any war declared by the United States Government against an internationally recognized aggressor, (c) only a war declared by the United States Government after making utmost use of every agency for peace, (d) only a war in which United States territory has been invaded, (e) no war which the United States Government may declare. There is also a place on the ballot for expressions of opinion regarding American membership in the League of Nations; consultation with other nations in support of the Kellogg Pact and other peace agreements; national isolation through strict neutrality legislation; more equal distribution of world resources and markets; a larger army, navy and air force; government control of the munitions industry.

The plebiscite is being conducted under the auspices of the Council for Social Action. An informational leaflet, "The Peace Plebiscite," may be secured by writing to the Council, 287 Fourth Avenue, New York, or to the Federal Council offices. The plebiscite is attracting much attention among those in other denominations than the Congregational-Christian.

NEWS OF CHRISTIAN COÖPERATION

New Haven Is Most Recent Merger

The New Haven Council of Churches and the New Haven Council of Religious Education were merged last May and a New Haven Council of Churches emerged. Mr. Felix A. Manley becomes full-time Executive Secretary of the combined organization. A new constitution has been officially adopted, and much confidence is expressed in the future development of church coöperation in New Haven.

During the summer the New Haven Council sponsored ten united Sunday evening services on the Green, continuing from the last Sunday in June to the first Sunday in September. The Salvation Army band furnished the music. The speakers were provided by the churches of the city.

New Leadership in Church Federation

The new Executive Secretary of the Oakland, California, Council of Churches is Mr. Lawton D. Harris, Y.M.C.A. Building, 2051 Telegraph Avenue, Oakland.

The newly organized Oregon State Council of Churches has elected Rev. W. L. Van Nuys, Odd Fellows Building, Portland, as its executive.

The Ecumenical Seminar in Geneva

Geneva, the great center of international meetings of every character, was the scene, during the past summer, of the second "Ecumenical Seminar" held under the auspices of the theological faculty of Geneva and the Universal Christian Council. Dr. Adolf Keller was the moving spirit. The Seminar brought together eighty-five persons from nearly a score of countries for the purpose of studying the best Christian thought in the various nations and dealing with basic problems which underlie the movement for worldwide Christian unity. Among the leaders were Professor Karl Barth, now of the University of Basle; Professor Martin Dibelius of Heidelberg; Professor William Adams Brown of New York; Professor Walter Horton of Oberlin, and Dr. Walter Van Kirk of the Federal Council.

Dr. Guild on Pacific Coast

Dr. Roy B. Guild, Executive Secretary of the Federal Council's Field Department, is spending four months in the West, going as far west as the Pacific Coast. He is giving special attention to the development of the state councils of churches. The fall meeting of the Field Department is scheduled to be held in New York on December 11.

Rochester Has United Loyalty Crusade

A United Church Loyalty Crusade for the Rochester (N. Y.) Metropolitan Area is being launched this fall by the Federation of Churches of Rochester and Monroe County, under the leadership of Rev. George G. Dowey. The movement contemplates the most comprehensive spiritual recovery program thus far attempted in this region. The major objectives are as follows:

- 1—A genuine spiritual quickening of the present church membership, especially that great number who are habitually absent from church services and carry little or no responsibility for church support.
- 2—A comprehensive plan of evangelism for reaching the largest possible number of new adherents for Christ and the Church in the fall of 1935 and by Easter, 1936.
- 3—A careful analysis of church finance, problems of budgets, deficits and debts and a practical method of relating these problems to the spiritual program.

Conference With Kagawa on Coöperatives

The coming of Toyohiko Kagawa, the distinguished Christian leader of Japan, to America this winter is being anticipated in

many quarters. One of the unique conferences which he is to hold is being planned by the Federal Council of Churches for the purpose of providing a careful study of the relation of the Church to the co-operative movement. Great impetus has been given to the development of the co-operative movement in Japan by Dr. Kagawa, who believes that the "co-operatives," organized on the principle of mutual aid, afford the best technique for translating the Christian gospel of love into economic terms. The conference on this subject, which is to be held in Indianapolis on December 30 and 31, is being planned by James Myers and Benson Y. Landis, of the Federal Council's staff, and will bring together a selected group of church leaders who are interested in studying the responsibility of the American churches in furthering co-operative spirit and practice in our economic life.

New Headquarters for American Bible Society

The American Bible Society has purchased the southwest corner of Park Avenue and 57th Street, New York, known as 450 Park Avenue. It intends to alter and occupy the six-story fireproof building already on this site as its general offices, library and salesroom for Scriptures in several hundred different languages, dialects, versions and characters. Last year the Society issued at home and abroad 7,517,548 Bibles, Testaments and Portions in 148 languages and dialects.

Conference on Training the Ministry for Younger Churches Abroad

The second conference on the Training of the Ministry for the Younger Churches Abroad, especially in Asia, will be held in the Robert Treat Hotel, Newark, N. J., October 7-8, under the chairmanship of Dr. Ralph E. Diffendorfer. At this time Dean Weigle, of the Yale Divinity School, will present his report on Problems in the Training of the Missionary in China. His report is the outgrowth of six months'

survey of Christian education in China, under the auspices of the National Christian Council. Professor Daniel J. Fleming will present a report on The Function of the Ministry in Non-Christian Religions, and Dr. George W. Briggs will report on The Relation of the Propagation of Christianity to Native Cultures. Dr. Briggs' report is a study of anthropology in relation to the expansion of Christianity in non-Christian lands.

The report of the first conference appeared under the title "Forerunners of a New Age." It was written by Basil Mathews and is published by the International Missionary Council, 156 Fifth Avenue, New York, at 65 cents.

African Experiment in Motion Pictures

Under the direction of J. Merle Davis, Research Secretary of the International Missionary Council, an experiment which has far-reaching possibilities for the African people is now under way. It aims to find out how the motion picture may be best used to help the African adapt himself to the new conditions brought on by the industrialization of the continent and to enrich the recreational and entertainment life of the Christian native communities. The experiment is being assisted by a grant from the Carnegie Corporation of New York, and is being watched with keen interest by missionary leaders, who are conscious of the great significance which the successful development of the motion picture along these lines might have for the African people. A bulletin entitled, "The Bantu Educational Cinema Experiment," may be had by writing to the International Missionary Council, 2 Eaton Gate, S.W. 1, London.

Farmers' Hearing at Presbytery Meeting

The Presbytery of Morris and Orange, in New Jersey, carried through an original experiment at its June meeting in the form of a "Farmers' Hearing," the purpose of which was to acquaint the members of the presbytery with the situation concerning the farmer and the problems and possibilities of the rural church. Dr. Benson Y. Landis, of the Federal Council's staff, conducted the hearing. Five farmers with varied experiences came to interpret the agricultural conditions with which they have to deal. Rev. H. Norman Sibley,

writing in the *Presbyterian Tribune* about the meeting, reports that it was of such value that it is strongly commended to other church groups as an important educational undertaking.


National Institute of Immigrant Welfare Organized

The National Institute of Immigrant Welfare, which was organized in January of this year, represents the outgrowth of the work of the Y.W.C.A. in behalf of immigrants. It has taken over from the Y.W.C.A. the program which was developed under its Department of Immigration and Foreign Communities, and is an effort to provide a united center for all agencies interested in our foreign-born population. It carries on work for the individual immigrant and emigrant at the ports of entry, and reports to local communities the arrival of new foreign residents so that they can be dealt with in a friendly way. It also serves as a bureau of consultation for local groups who are working in this field, disseminates knowledge about the cultural interests of the immigrants and promotes public education on social legislation affecting the welfare of the immigrants and the foreign-born. Its executive director is Mrs. Harry M. Bremer, and its office is in the R.K.O. Building, Rockefeller Center, 1276 Sixth Avenue, New York.

Centennial of Medical Missions

One hundred years ago Dr. Peter Parker "opened China at the point of a lancet." Appointed by the American Board of Commissioners as the first designated medical missionary to China, he opened, November 4, 1835, what is known as the Canton Hospital. In celebration of this centennial the Chinese Medical Association will hold its annual meeting this year in Canton, November 1-8.

It is acknowledged by Chinese leaders in the realm of medicine that to the work launched by Dr. Parker, China owes her rapid development in modern medicine. There are about 5,000 well qualified foreign and national physicians in that country today. When he opened his hospital it was without the help of trained internes or nurses. Today there are 156 registered schools of nursing, all but two of which are under the supervision of Protestant missions.

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Great crises are always the issue of causes which go far back into history and the greater the convulsion the farther back we must look. In this volume we are led far back to the origins of the present conflict in German Protestantism. The root difficulty is found in the fact that German Lutheranism has not considered it the function of the Church to transform society but has been satisfied to minister to the inner life of the individual without concerning itself with the Kingdom of God on earth. Various modifying influences, including the Christian social movement and liberal theology, have been seen; but the Church as a whole did not recognize "its own failure to meet spiritual needs of the modern man of culture" and "surrendered a large portion of society to essentially non-Christian influences."

Dr. Means gives us a clear analysis of the general political and social background of the post-war period. Multitudes lost faith; the Church was the subject of general criticism. Within the Church, theological leaders felt the sense of failure. Rudolf Otto took a place of leadership and brought a new mystical note into theology. Religious-Socialist movements appeared. Finally there came the dialectical theology of Karl Barth to meet the "crisis," of which the author gives a sympathetic but discriminating interpretation.

Then came Hitler with the ideal of a new nationalism based on "blood," overthrowing the German republic to which the people had never really been committed. The National Socialist party was the political expression and the neo-pagan "Germanic Faith Movement" the religious aspect of a common folk-movement. The Church alone withstood Nazi racial principles and stood courageously for spiritual freedom.

Dr. Means has given us a study, both profound and searching, historically grounded and illuminating. It is also one which goes far beyond the German conflict, leading us to review the larger questions of the nature of the Church, its relation to the State and to humanity. The issue in Germany brings us face to face with problems which are of world significance and no Christian leader can afford not to study the German situation as a microcosm.

C. S. M.

God in These Times

By HENRY P. VAN DUSEN

Scribner. \$2.00.

The newly elected and youthful professor of Systematic Theology at the Union Theological Seminary presents an unsparing diagnosis of the age that calls itself "scientific"—an age characterized by an amazing mastery over Nature and an un-

precedented idea of man's importance, but shorn of self-confidence and disillusioned as to the significance of its own achievement. Religion itself has become too subservient to the mood of a scientific age. The Church has been so eager to bring Christianity into conformity with the "latest dogmas of secular thought" that it has lost its own insight into "the majestic mature wisdom of the Christian faith." The conclusions of science have reinforced the grounds for belief in God, but the *habit of mind* induced by science has unfitted men for the personal apprehension of God. For science deals only with an "abstraction" of reality—not with reality in its wholeness.

A second failing of religion "is that it has expected to discover God in only two of His fields of operation—*viz.*, the cosmic order and the intimacy of man's soul—and has not looked for Him in society. To recover a clear conviction of the rule of God in history, such as the Hebrews held, is a necessary condition of an effective Christian message for today. The weakness of the "social gospel" lies in its being content to declare what Christians ought to do, "not what God will or may do." The ultimate explanation of our present social chaos is that it is an inexorable judgment of a moral universe on selfishness and sin.

But there is redemption as well as judgment—redemption mediated especially through the healing influences of individuals of spiritual insight and ethical sensitiveness. It is this insight and this sensitiveness which make religion a truly radical force for social reconstruction.

Dr. Van Dusen's point of view is given concrete illustration in a detailed comparison between Christianity and communism. Against the economic determination of history Christianity sets the *moral* determination of history. Christianity must set itself also against the communist use of violence, for no method is ethically tolerable which is inconsistent with the desired goal. Deeper still, Christianity must always insist on the reality of the supernatural, which Marxism denies.

Ethical Issues Confronting World Christians

By DANIEL JOHNSON FLEMING

International Missionary Council, 156 Fifth Ave., New York. \$2.00.

Among the countless volumes which undertake to shed light on the responsibilities of Christians in connection with the complexities of modern social relations, none has made the issues stand out so arrestingly as this study of Professor Fleming's. His treatment is like a searching X-ray, laying bare the points at which the crucial troubles exist. One who is looking for short-cut solutions or dogmatic answers must turn elsewhere for Professor Fleming is more concerned to give an accurate analysis and to stimulate honest thinking than to propagandize for

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S. M. C.

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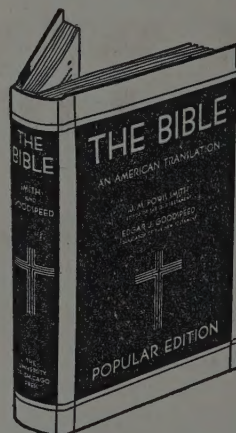
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By HERMANN N. MORSE

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By the MARQUIS OF LOTHIAN

Oxford University Press. 75 cents.

This remarkable lecture by the Marquis of Lothian (Philip Kerr) should do much to dispel superficial thinking on the subject of peace. The basic reason why we have war, he holds, is because there are sixty states which insist on absolute sovereignty. Permanent peace cannot come until there is some form of *world state*, and one kind of world state is held to be really practicable, *viz., a federal union*. Such a world state must have final authority in its own sphere of functioning, while the several federated nations continue to reserve all authority not thus delegated. What is envisaged is really a United States of the World.

If this appears an impracticable proposal, the author would reply that it is the only practicable one, because it alone gets down to the actual cause of our present anarchy and it alone can prevent a drift back to the old system of military alliances. For the League of Nations to at-

tempt to coerce a sovereign state is likely to convert a small war into a great war. If, however, we had a world state—a true federation of nations, acknowledging submission to a federal government—the use of force would then be as much in order and as unobjectionable as within the United States of America.

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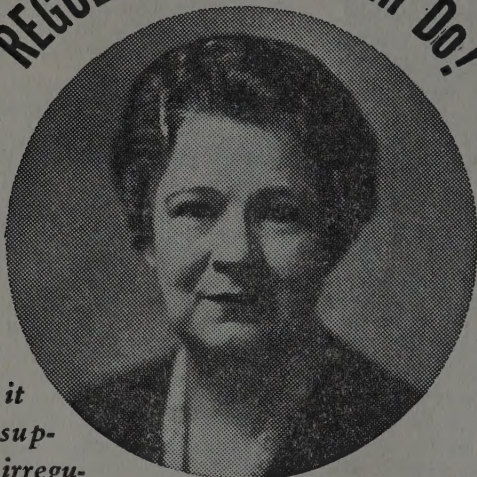
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PUBLISHED BY

THE ABINGDON PRESS
150 Fifth Avenue, New York, N. Y.

